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No. 7

The Masonic Craftsman

*Published Monthly at Boston,
Massachusetts, in the Interest
of Freemasonry*

In This Issue: Freemasons and Community Movements

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A Mason's Prayer
ANDREW R. MARKER

*The working tools of Masonry
Bear fingerprints of hands Divine!
A higher hand than Hiram's traced
Their mystic pattern and design!*

*With reverent hearts, we pray, O God!
That we may use these tools aright;
That we may hold that title old—
The noble name of "Sons of Light."*

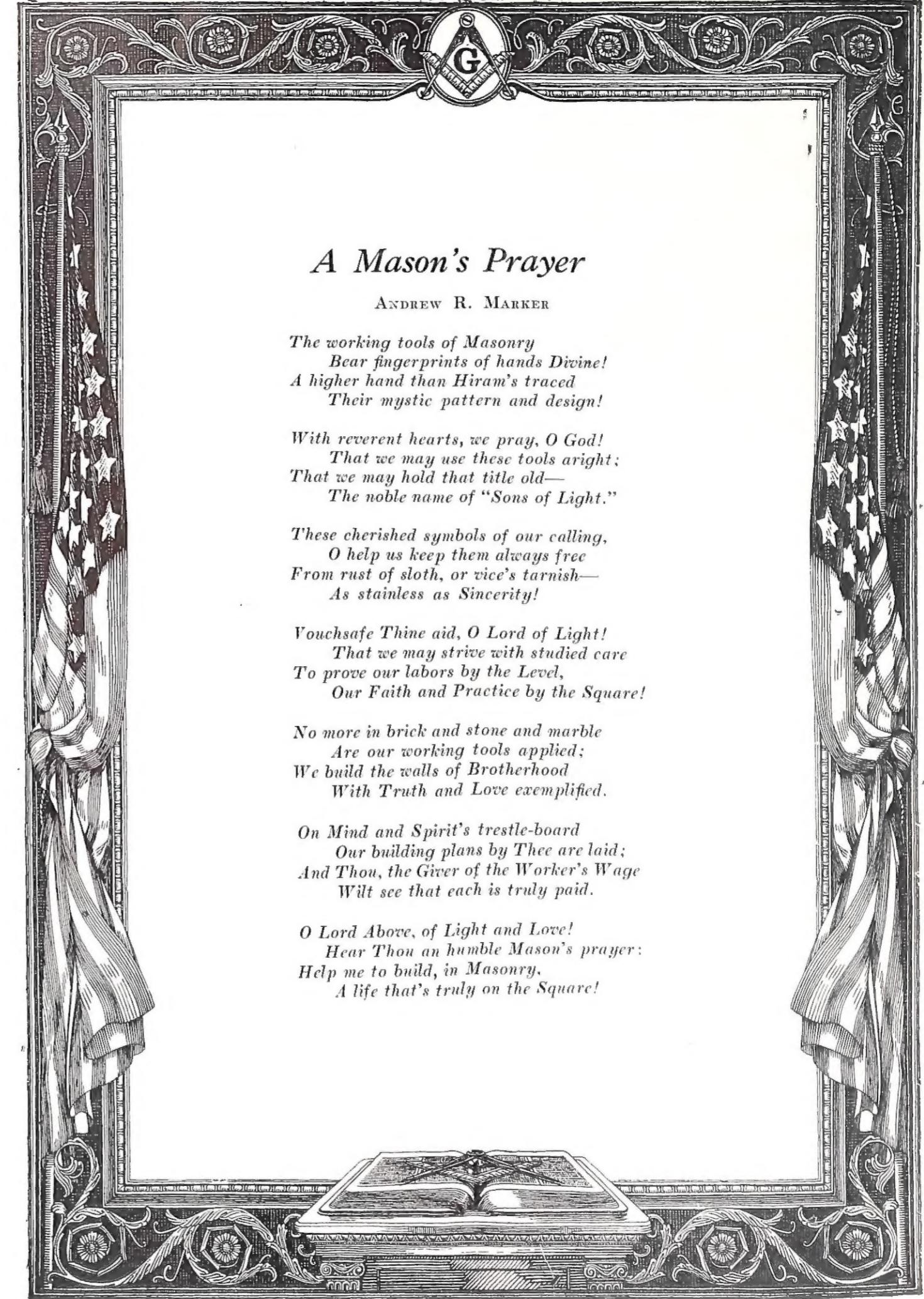
*These cherished symbols of our calling,
O help us keep them always free
From rust of sloth, or vice's tarnish—
As stainless as Sincerity!*

*Vouchsafe Thine aid, O Lord of Light!
That we may strive with studied care
To prove our labors by the Level,
Our Faith and Practice by the Square!*

*No more in brick and stone and marble
Are our working tools applied;
We build the walls of Brotherhood
With Truth and Love exemplified.*

*On Mind and Spirit's trestle-board
Our building plans by Thee are laid;
And Thou, the Giver of the Worker's Wage
Wilt see that each is truly paid.*

*O Lord Above, of Light and Love!
Hear Thou an humble Mason's prayer:
Help me to build, in Masonry,
A life that's truly on the Square!*



NEW ENGLAND Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, *Editor*

MEMBER MASONIC PRESS ASSOCIATION

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CONGRATULATIONS The report that the Grand Lodge of Masons in Massachusetts has joined the Masonic Service Association is good news and a cause for congratulations.

This powerful jurisdiction wherein the oldest duly constituted lodge in the North American continent was organized in 1733, always conservative in its procedure, takes no step hastily, but only after due and careful consideration.

That it has seen fit to lend its strength to an organization which, potentially, may be the medium for concerted action on the part of the whole Craft in these United States is a testimonial to the merit of the Association under the able direction of its executive secretary, Wor. Carl H. Claudy.

Getting off originally to a false start and with a misconception of some of its functions, some mistakes were made. As now constituted and operated, the Masonic Service Association of the United States functions smoothly, efficiently and economically.

It is a source of satisfaction that the Grand Lodge of Massachusetts, whose significant motto is: "Follow Reason," recognizes the merit of this medium for service to the Craft, and it is confidently anticipated that an increased prestige will follow and as well its recognition by other grand jurisdictions.

Forward is the watchword. In union is strength.

TREND If the recent past and present day problems have given people cause to think it has accomplished one useful purpose. Too often in periods of comparative comfort, with all things apparently well ordered, and few, if any, clouds in the economic and political sky, a feeling of complacent negation sets in and intellectual muscles atrophy. Meantime those alert and enterprising individuals whose ambitions soar and personal fortunes pyramid best mid the strife of political and economic conflict, find opportunity for Mephistophelean maneuvers designed to part people from their self and ultimately shock them from their slumbers.

So all men, Freemasons and others, have interest in government.

In this the fraternity cannot be accused of an influence in politics as such. The right to survive is a primal instinct, and the smothering influences of corrupt government affect each and every individual who pays a tax—and who does not these days.

Granted abuses in the economic situation of the past and the weakness of humans in all parties in or out

of office, there is need for everlasting watchfulness to see that the common sense basis of our form of government is not destroyed.

We have in this country during recent years been too often subject to the educational theory of government—witness the so-called brain trust, parlor pinks and other impractical individuals, adventurers and groups.

It has been charged that in the practice of nineteenth century democracy such excessive liberty was permitted to individuals that it allowed the rise of a class of industrial and financial capitalists who form a controlling economic state within the political state, leading to the corruption and degeneracy of the latter, and that government should be for the people but not by the people; that the masses should be restricted, majorities being the breeding ground for demagogues; and that suffrage should be restricted by educational qualifications.

It would be interesting to know just what would constitute education in such a system and who designed it. Looked at in the light of present day educational trends, there seems much to be desired and plenty of controversy could be raised over that essential.

For our part we prefer a return to elementary common sense in government and a little more practice of the golden rule.

AUSTRIA The recent news from Austria has interest for Freemasons because the same procedure has been followed there that has been followed in Germany, where Masonic lodges have been forbidden to meet and Masonic property confiscated by the Reich.

There were functioning in Austria, according to our best information on March 13, 1938, some twenty-four lodges with Grand Lodge headquarters in Vienna in fraternal relations with many grand jurisdictions of this country and Europe. These will be wiped out by the all-powerful Fuehrer, now at the zenith of his bombastic power.

Where the lust for power of the present regime in Germany will end is any man's guess. Our sympathies will go to the brethren in Austria, and overt acts to suppress them will be watched with keen interest by Masons everywhere.

Where truth is smothered, Freemasonry suffers. We can only prayerfully hope that a day of enlightenment may be near when the shackles of oppression will be cast off from unhappy people who are now the victims of unscrupulous despotism.

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879.

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PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS
Alfred Hampden Moorhouse, *Editor and Publisher*.

NEWS? A man's opinion on most subjects is largely based upon what he reads. This must necessarily be so, for it is not possible otherwise to obtain an intelligent understanding of events as they transpire.

So much is going on in the world today, and such a flood of opinion spread before him, that the average individual is bewildered by it all—not knowing what to believe of the contradictory accounts which fill the columns of the newspapers.

There are of course, great news-gathering agencies like the Associated Press in this country and Reuter's abroad, which maintain a vast network of reporters pledged to give precise facts uncolored by opinion, and if the reader will stick to these he can, conceivably, get a world picture of events. But even these accounts are often not the best information, for the reason that much of what is written and cabled comes from sources not entirely disinterested or unprejudiced. A great deal of it is entirely conjectural.

Propaganda is a tremendous factor in world poli-

tics today. Whole departments of government are organized to further policies and influence public opinion. This country itself has today one of the most efficient in the world.

The necessity of interpreting events in news writing of accounts being colored by the views of the writers, one can only search out the facts and gauge the truth according to his conscience, at the same time recognizing that other people are trying sincerely to find the facts for themselves and may reach a different conclusion. In the matter of opinion journalism is a most powerful force, potentially and perhaps actually, in making things different from what they are. The politician is "bound to the wheel," the preacher exhorts to righteousness; the wise journalist seeks to present a true picture to his readers, for fallacious phantasy ultimately fails and deception brings reaction which is often dangerous if not destructive.

A sound rule to follow is to ascertain which journal reports its news accurately, and base one's opinions upon these reports.

A Monthly Symposium

Should Masons, As Such, Participate In Worthy Community Projects?

The Editors:
ALFRED H. MOORHOUSE
JOSEPH E. MORCOMBE
WILLIAM C. RAPP
SAN FRANCISCO
CHICAGO
JAMES A. FETTERLY
MILWAUKEE

COMMUNITY — THE CRAFT'S CONCERN

By ALFRED H. MOORHOUSE
Editor Masonic Craftsman, Boston

"**B**Y their fruits ye shall know them," and wherever worthy community movements are in evidence will be found Masons in the forefront serving unselfishly for the public weal. 'Twas so when the re-

public was a-borning; it has been so ever since.

But not as an organization does Masonry accomplish these things. Rather is it by the merit acquired through acquaintance with Masonic principles and the practice of them by individuals.

As an organized unit Freemasonry can only follow the broad lines of humanitarianism without regard to creed, color or quality.

The heart of the Craft beats in tune with all generous impulses on behalf of the oppressed and the poor in every community. Hence the question, "Should Masons, as such, participate in worthy community projects?" seems a bit supererogatory.

We cannot, somehow, conjure up divisions of the Craft organized into "drives" or "campaigns" with all the accompanying ballyhoo and noise so often associated with these things in this country, and feel happy about it. This is not the way of the fraternity. We know that wherever there is want and unhappiness, from whatever cause, and the opportunity for

service, there will always be found—while Freemasonry lasts—men willing and able cheerfully to carry on in any enterprise in behalf of their fellows.

THE ANSWER IS NO
By J. A. FETTERLY
Editor, Masonic Tidings, Milwaukee

AS individuals, as good citizens and as good neighbors, all Masons should participate to the limit of their time, opportunity and financial ability in worthy community activities and movements; as Masons, No.

It is undoubtedly fitting and proper for such organizations as care to do so, to join public processions in behalf of one cause or another which they may espouse. For generations, however—yes, for centuries—Masonic lodges have confined their public appearances to certain occasions—funerals, corner-stone layings, dedications, etc.—and to our mind it

would tend to cheapen the Craft to extend these occasions.

There are other times when Masonic lodges are requested to become active, with both the time and money of its members in behalf of one activity or another, and only too often some enthusiastic Craftsman gets all "het up" because the cooler heads negative the proposition and are upheld by the majority. In this connec-

tion let it be remembered a lodge has no money except such as is paid by its members, and that money (dues) is paid for specific purposes, such as defraying the cost of rent, light, heat, etc., and for charitable purposes. And such charity means aid to members of the lodge themselves or to their families; it is not contributed to be doled out to aid other public movements, be they worthy as they may.

Another very good reason why lodges should not act officially in these cases is the danger of creating ill-feeling among the members. In nearly every public movement there is always a minority group who question either the wisdom of the movement or the good faith of its proponents. To act favorably as a lodge on the proposal would, many times, antagonize this group and thus bring about disharmony.

As individuals, Masons can and should work for and with all public movements for the general good. As Masons, they should continue to confine their activities to Masonic aims and objectives.

DUBIOUS EXPERIMENTATION

By Wm. C. RAPP

Editor *Masonic Chronicler*, Chicago

IT requires courage, in these days when popular opinion is veering toward the left, to offer a negative answer to such an adroitly phrased question as is here submitted for discussion, "Should Masons, as such, participate in worthy community movements?" Had the proponent omitted the words "as such," the response would have been one of unqualified approbation; yet in those two small words evidently lies the essence of the topic.

The stipulation that only worthy community movements are under consideration precludes even reference to any that may be questionable. Nevertheless, in order that we be not led astray and participate in movements a trifle lacking in merit, some infallible individual or body must necessarily be endowed with authority to render judgment on every project in which the institution is asked to participate. Where or upon whom shall this authority be bestowed?

Up to the present time in the history of the world, there is still difference of opinion among men, and even objectives which are fundamentally worthy are not exempt from this variance of viewpoint, particularly as to how desired results should be accomplished.

Freemasonry is traditionally opposed to entering into the affairs of the world as an institution, and yet that same tradition counsels—demands—that Masons, as individuals, participate in all worthy movements.

Neither the derision of those who tell us that the fraternity is impotent, useless and without influence, nor the doleful prophecy of those who cry that the Craft is doomed to extinction if it does not take definite part in the affairs of the world, will change the purpose for which Freemasonry exists. It has its chosen work to do, its methods and practices by which it seeks to bring benefit to mankind, and when it at-

tempts to throw its influence and power into activities foreign to the concepts of its founders, naught but evil will result.

On the other hand, Freemasonry is not changeless, except as to its basic principles. There have been many changes in its practices in the past, and there will be more in the future, but such mutations come by way of evolution rather than resolution. There can be no such thing as a "changeless Masonry in a changing world." The slow, imperceptible crystallization of ideals in the hearts and minds of Masons through succeeding generations brings innovations even into the spirit of the institution, and none can foresee what the future has in store. Freemasonry is not static or quiescent, and may at some time authoritatively proclaim its approval of definite worthy community movements, but at present there is scant evidence that such a reversal of its traditional policies will be consummated.

NOT SHOULD, BUT MUST

By Jos. E. MORCOMBE

Editor *Masonic World*, San Francisco

SHOULD Masons, as Such, Participate in Community Movements?" Our question for consideration is one of first importance and present pertinence. It confronts the Craft in every jurisdiction.

Upon the decision to be finally made will depend the position of the fraternity as among the social agencies of the time. If the weight of opinion, added to institutional inertia and the fear of change, suffice to silence those who would have the Craft exert its influence whenever and wherever moral issues are to the fore, there will follow as the necessary consequence a rapid deterioration, and the usefulness of Masonry will vanish.

The argument for non-participation in public movements always harks back to the prohibition of such activities as embodied in the first constitutions of the infant society. According to the famous provision, all matters religious or political are barred to Masons in their gatherings. This regulation was then recognized as only of local validity, applying to the lodges of London and Westminster. It was intended to guard against the dangerous and virulent sectarianism and the equally bitter political quarrels then raging in England, and when the passions of partisanship ran high through all classes of the people. It surely cannot have force and effect at a time when citizen duty and responsibility are paramount obligations, reaching to every individual and institution.

It is difficult to impress upon the American people, as also upon Masons, that the world of men is entering upon a new era. Much that is proven useless or outworn must be discarded. The best thought of the generation must be given to finding a safe path of travel into what we believe will be a better and greater future. We have hope that Freemasonry may carry its principles of righteousness and justice into that



future, but to do so it must be aggressive, even militant in manner and methods.

The Craft must concern itself with the great problems that are to be met and resolved by the American people. There will naturally be differences among the brothers. But on the other hand it is being found that Masons can honestly differ and discuss, with harmony prevailing, all having human betterment as the goal in view.

Here and there over the country it is being abundantly proven that the great questions over which keenest debate is aroused, can be brought before the lodges and dispassionately considered, without disturbing the happy relationship of brothers participating. Those who honestly disagree among themselves welcome an opportunity to gain non-partisan and trustworthy information, and are thus prepared to approach each other on a common ground. The experiences in many California lodges, where such discussions are allowed, are illuminating and encouraging. Subjects considered delicate or even dangerous have been thoroughly presented, without the issuance of riot calls or any lowering of the fraternal spirit.

Men of all types and diverse opinions are being forced together by the pressure of events, and by

the desire as good citizens to work for the welfare of the nation and the salvation of democracy. Are Masons not to be trusted in such troublous times? Or are we, members of a potentially strong and well disciplined element of the population, doomed to remain silent and inactive while others in their groups and institutions, can freely move, as real men, to meet bravely the difficulties that are of their times and place?

We are told, *ad nauseam*, that as Masons we are free in thought and speech, if only we keep our opinion to ourselves on all matters that concern soul or body, as comprised within the broad limits of politics and religion. We are reminded of the comment of Figaro, in Beaumarchais' great satirical comedy, when told that he was free to write as he saw fit, just preceding the outbreak of the French Revolution: "They tell me," cries this adventurous serving-man, "that if in my writing I mention neither the government, nor public worship, nor politics, nor morals, nor people in office, nor influential corporations, nor the opera, nor other theaters, nor anything that belongs to anybody, I may write freely, subject only to the approval of two or three censors."

A UNITED MASONRY IN A DIVIDED WORLD

(Address of R.W. and Rev. Joseph Fort Newton, Chaplain of the Masonic Service Association of the United States, before the nineteenth annual meeting of that organization, February 23, 1938, Washington, D. C.)

For nineteen years we have been gathering here from year to year, a group of brethren, large or small, according to the vicissitudes. Some of us look forward to these meetings with great eagerness and happiness, not only for the business transacted, but for the renewal of old friendships and the making of new friends and new contacts. It is one of the loveliest things in our lives, just to meet this group. In our talks together, and in our fellowship, as is always the way of Masons everywhere, even more in our formal business, we deepen our own spiritual and Masonic life and come closer together. We lay mind to mind and heart to heart and come to have a better understanding of the tasks before us.

There are those here who attended the first meeting of this Association and who have sat by watching it through the upheavals and overturnings of the years. No need to remind you of the reason and purpose for the formation of this Association. It was born out of the tragic discovery of the inability of Masonry to function in a time of crisis or grave emergency. As a result of the record during the World War this Association was formed, that Masonry might have one instrument and agency through which it could act in time of emergency and calamity.

So far as I am aware, this is the only such agency in existence. That is why some of us have been loyal to it with all our hearts, because we believed in the

necessity of a united Masonry in a divided world, just as some of us devoutly believe in the absolute necessity of a united Church in a divided world, and for the same reasons. We believe—I do, at least—that there is only one Church of God on earth, and it takes all our churches to make that one Church. Just so there is only one Masonry on the earth, and it takes all our grand lodges to make that one Masonry.

Surely all of us must realize that we have come to a date in the world and to a state of affairs on this earth when all the finer agencies must somehow learn to stand together and work together, if what we are pleased to call Civilization is to continue. If the appalling disintegration that is now going on is to be arrested, it can only be by the concerted efforts of all spiritually minded men and women who love liberty, who believe in the dignity and worth of human beings, and who still have hope for the grand advance of our race.

And that is my general theme, so far as I have one, this afternoon: "A United Masonry In a Divided World!" If I were to take a text, as I am led to do by force of habit, it would be a text sent to me in a letter by a Member of Parliament when I was a minister of the City Temple in London, at the time that the Covenant of the League of Nations was signed. Really I did not know at that time that there was such a text in the Bible. But he sent me this text and asked me to use it. It has been in my mind ever since. It is in the Seventy-fourth Psalm:

"Have respect unto the covenant; for the dark places of the earth are full of the habitations of violence."

He had reference, of course, to that particular covenant. I have reference to an older and greater covenant. The word "covenant" is a Bible word. It has about it suggestions of sanctity and of binding obligation; something deep, reaching down to the roots of our lives. It is something more than a legal contract. When you make a covenant with a man in business, or with a woman in marriage, it is a spiritual transaction, something profound, in which your whole life and being are involved. It is one of the great words of the Bible. It begins early and continues to the end. You hear it first spoken of as a covenant between man and God, some primeval understanding between God and all human souls by which they are drawn together into an unbreakable fellowship, forming the basis of human society.

It was in this sense of the word that Edmund Burke wrote the majestic paragraph in his *Reflections on the French Revolution*—a book well worth going back to and reading in these days of revolution—or perhaps we ought to say "devolution." A shudder of insecurity ran through the world at the time of the French Revolution. We know what it is like. We have felt it in our own time. Its blood red excesses shocked Washington as much as it did Edmund Burke, and horrified Franklin as much as it did William Pitt. With that horror in the background, and reflecting upon it, Edmund Burke wrote these words:

"Society is indeed a contract. It is a partnership in all science; a partnership in all art; a partnership in all virtue and in all perfection. As the ends of such a partnership cannot be obtained in many generations, it becomes a partnership not only between those who are living but between those who are dead and those who are to be born. Each contract of each particular state is but a clause in the great primeval contract of eternal society, linking all lower or higher natures, connecting the visible with the invisible world, according to a fixed compact sanctioned by the inviolable oath which holds all physical and all moral natures, each in its appointed place."

Those stately words tell, better than any words of my own, the thought that is in the back of my mind. The sense of an eternal contract of society and an inviolable oath, binding humanity together. Why is it in my mind? Because the covenant of human society has been broken! That is what has divided the world. That is why we are arming to the teeth—every nation. That is why "we could do no other, God helping us"—God forgive us! The honor of the race has been disgraced. Empires have become gangsters; nations have turned thugs, thieves and bandits. Whether we like to admit it or not, we are entering upon an era when the world is going to try to live without justice, without honor, and without mercy. The covenant has been broken—the primeval covenant. When nations no longer have any honor and will not keep any treaty, then there is no security in the world. When faith fails, nothing is left but force. The covenant is broken!

So that is why, if I may judge what is in your mind by what is going on in my own, we go far back

and dig deep down to find the roots of our faith and our reason for going on and holding on.

In the Bible, in the Second Book of Kings, there is a story that is a parable. It tells of the body of a man being carried forth to his burial; by some chance he was put into an old tomb. Those who were burying him evidently had forgotten, if they ever knew, that it was the tomb of the Prophet Elisha. When the body was laid in that tomb it touched the bones of the Prophet, and the man came to life again. Some of us have been going back and trying to touch the bones or the spirit of the great prophets of Liberty and Justice, Peace and Righteousness, in the world, in the hope that such a touch might rekindle faith in our dismay and new courage in the face of frustration—new belief in the worth of human beings and in the majesty and righteousness of God.

We are celebrating the 150th anniversary of our Constitution. But I am thinking today of the 160th anniversary of Valley Forge. Just 160 years ago this winter, Washington and his battered little army retreated from the frozen meadows of Whitemarsh and went into winter quarters at Valley Forge. Really, I did not know what Valley Forge meant or what it was until recent years, since I have lived near by. I hope some of you brethren will take opportunity to visit particularly the museum, where, in a great glass case, they have the tent that General Washington used, not only at Valley Forge, but in all his campaigns, in the struggle for independence. It gives one a strange feeling; it warms one's heart just to go in and sit down in the old tent that sheltered him, and to realize that it followed him through all those desperate years.

For Valley Forge was the hour when our national hopes were at their lowest ebb and the plight of our American cause was at its most desperate stage. That is pretty much the mood applied to the world in which we live, so far as liberty, love and faith are concerned. That is why, no doubt, it suggests the analogy between the winter at Valley Forge and the wintry time in which we are trying to live.

Not long ago I went through the "Orderly Book" kept by Captain Jacob Bowers, beginning on the 17th of November, 1777, and continuing until the 19th of June, 1778. We have the manuscript of it among our treasures, the day by day orders issued by General Washington, set down by this blunt military man in very plain, unmistakable words. His grammar would not always pass muster, and his spelling ought to have been court-martialed, as a matter of fact. Nevertheless he put down the facts and without varnish; and there they stand, the day by day record of what that little army went through in that desperate winter.

Even Washington lived in his tent until his little army were housed in huts. We have reproduced some of those huts on the old camp-ground. If you will visit that place you will see what they are like, covering the hills and the valleys. On Christmas day the men were all housed in these huts, and Washington went into the house that was given to him to use for his headquarters. There was very little food at times. Sometimes there were not enough blankets. By this time of year, in 1778, more than five thousand men were unfit for duty, owing to illness. Smallpox broke

out in the camp. Again and again Captain Bowers sets it down as a fact that no rations were available for that day.

But, nevertheless, the sentinel, every hour passing to and fro, said, "All's well!"

All was well, but the men of Valley Forge did not know it. The strategy of Washington was to prevent his enemies from dividing the Colonies in two. Hence the battles in Pennsylvania and New Jersey. The strategy of Franklin was, by his diplomacy, to divide Europe against itself. Both succeeded. That is why our Republic exists—for that and no other reason. The French alliance was made in February, but the news did not reach Valley Forge until May. It was decided not so much by a battle as by the intrepid courage and endurance of the men at Valley Forge. If there had been no Valley Forge there would not have been any Constitution to sign, no great covenant of our national life.

Some day, surely, if it is possible, the Masonic story of Valley Forge ought to be written. Lodges were organized there. Some of them are still in existence. The place which Masonry had in the whole period of our struggle for independence is a great romance. It did what no other society could possibly do, because it was the only intercolonial network through the desire for colonial unity and for a strong government to express itself. There was no other agency available.

The Church could not do it. The Church was divided then as it is now. There were too many churches. In New England there was one State Church. If you did not belong to it you suffered many disabilities. You had to pay more taxes, for one thing. You might be driven out in the winter with the hope that you would freeze to death, as happened to Roger Williams. Or you might be hanged, as some gentle-hearted people of the Society of Friends were hanged on Boston Common. In Stockbridge, Massachusetts, in the archives of the city, they have this document: "This is to certify that John Smith resigned from the Christian religion and joined the Episcopal Church."

On the other hand, if you had been in Virginia it would have been just the other way around. If you were not an Episcopalian you had a hard time. They actually had a law on the statute books about the burning of heretics; but it was never enforced. Not because my Virginia forefathers were less dogmatic than their brethren in Massachusetts; no. It was because they were more interested in fox hunting than they were in religion.

Anyway, my point is that the Church could not serve as an agency through which the deeply-felt desire for unity could utter itself, much less organize itself. But Masonry was present, perfectly adapted to that need; and hence its great service all through the Revolution, and particularly at Valley Forge. Brethren, I never go on that old camp ground without thinking of the words spoken out of the burning bush to Moses when he turned aside to see that great wonder: "Take off the shoes from off thy feet, for the ground whereon thou standest is holy ground." Valley Forge is one of the most sacred shrines in this our holy land.

Were our fathers deluded? Was their philosophy, out of which the Constitution of the United States was crystallized, wrong? Was their estimate of the dignity and worth and value of human beings just a fiction? Was their belief in liberty a delusion? It was a revolution, yes; but it was a revolution upward, toward a life of liberty and the pursuit of happiness. The revolutions of today are revolutions downward, away from liberty, towards some sort of coercive collectivism. We either ought not to use the word "revolution" to describe what our fathers did, or we ought not to use it to describe what is going on today. The world is in reverse. That is why I am asking you, and asking in my own heart, to renew our faith in the philosophy and the spirit of our fathers. For we are at Valley Forge, spiritually, in regard to all democratic institutions and the very idea of a democratic society. The new stream-lined victorious dictatorships challenge now first one democratic community and now another, and all of them together.

The dictator of Italy was right when he said, "It is either we, the dictatorships, or they, the democracies. It cannot be both." That is just what Lincoln said in 1854—"A house divided against itself cannot stand. This nation must be either all slave or all free." Thus said Lincoln, sitting on the bed all night, half-dressed, with one shoe off and one shoe on, thinking the thing through until the gray dawn. And he was right. Through the blood and the tears of the Civil War, for the first time our nation became one, a spiritual entity created out of suffering, as all great things are created out of suffering.

There lies ahead of us the same kind of a challenge, and perhaps immeasurable suffering, which will decide whether this world will be all one thing or all the other.

And yet, if you go from land to land as I have done—to Germany, for instance, I love southern Germany and the people of Germany, and of Austria, and the land of the Czech people—when you go from land to land and get to know the people, they seem friendly and kindly and lovely. What is the matter, then? It is our group life. Goethe has an expression: "Mankind advances, but man remains the same." Perhaps we can turn it the other way round, too: "Mankind may decline, but men and women remain the same"—as we know them and come in contact with them and as we come to love and value them.

It is our group life, then, that is the tragic trouble today. In groups, large or small, we do what no individual member of the group would do. As soon as we form into a group we seem to drop to a lower level of moral life and to a lower level of intelligence as well. It is mass-mindedness.

A great philanthropist in Sweden not long ago set up a foundation for research into human welfare, putting a great sum of money into it. That is not unusual, of course. It is more unusual just now than it was a few years ago. The unusual thing was the reason he gave for doing it. The gist of it is this, that in the years that lie ahead of us it is a race between what individuals can set up and what mass-mindedness can tear down and destroy. In the mass, he said, mankind has gone mad, and the only hope of saving it from utter collective ruin is to increase the number and

creativity of individuals. That describes best of all, perhaps, our desperate situation.

But let me put it in another way. The other day I heard a soldier make a ten-minute speech, and it made me think on all six cylinders, if I have six. He put it in a very blunt, plain way, somewhat like this: In the olden times the knight, with his armor and sword and spear, on horseback, dominated the scene. He was the captain of feudal civilization, having under him serfs at his command. Then came the invention of the musket. When every man could carry a musket, the man on horseback was no longer the center of the scene. The man afoot, with his musket, took command. Democracy was born. It was the creation of the musket, so this soldier argued. But today we have a highly organized, mechanized system of war, with armored tanks and great bombing planes, so that the man on foot with his musket can no longer command the scene. This highly mechanized system of war will destroy democracy. That was his argument. Just turn that over in your mind and see if it is not worth thinking about a long while. Is not that just what is taking place?

If democracy should go, Christianity goes with it. They rest upon the same basis, upon the worth of individual human beings, and they rise or fall together. But in an age of crowds, of mass-mindedness, when the individual seems like a tiny wavelet in the center of a great ocean, lost and forgotten and appalled by its own sense of insignificance, it is very easy for the faith that has created our civilization, both our Christianity and our Freemasonry, to be lost. This situation will continue until our group-mind can be in some way lifted up to the level of our best individual moral standard, until nations are as honest as honest men in keeping their engagements. Until then we cannot have a really civilized society.

What can Masonry do? What can the Church do? —for they are both in the same plight. We can at least keep the fires burning. We can do what the men of Valley Forge did. Half-starved and ill-clad they drilled a "ragged rabble" into a real army, and when spring came they did not stop until they reached Yorktown! There is a text that is often in my mind these days: "The Church of the Living God; the pillar and bulwark of the truth." A pillar? We think of those pillars that were along the old Roman roads, bulletin boards where edicts of the Emperor, and news of the Empire, were posted so that even he who ran might read. So the Church was to be a great bulletin board publishing its incredibly good news of the gospel. And it did publish it all over the earth, from nation to nation and land to land. We would not be gathered here had it not been for those intrepid men and women who carried this good news, first, from Asia into Europe, and then on into our own land.

The time has now come, in this appalling moral and spiritual and social recession, this social arrest, when the church must be a bulwark to defend and to keep the truth. So must Masonry. And having done all, to stand—as St. Paul did when he found himself in a similar situation—and not beat a retreat.

If the principles on which Christianity and Freemasonry are founded were ever true, they are true

forever, and whatever changes may take place in the social and political scene, they can be adapted and applied. It is not easy to keep faith when you are speaking against the wind and it blows your words away, when the corrosive cynicism all around about you threatens to get into your own heart and eat away the very basis of your faith. We must build up within ourselves and in our fellowship in the church and the lodge such reserves of moral strength and understanding that we can draw upon them in the days that lie ahead of us, which hold no one knows what.

Let me tell you two stories as I close, because they have done me no end of good. They are true stories and are worth thinking over.

Charles A. Beard, the dean of American historians, was asked how long it would take him to sum up the lessons of history. He said he thought he could do it in a week. After thinking about it further, he said he believed it could be done in a day. Still pondering the matter he decided it could be done in an hour. At last he agreed to do it in two minutes by quoting four ancient sayings:

First. *Whom the gods would destroy they first make mad.*
Second. *The mills of the gods grind slowly, but they grind exceeding small.*
Third. *The bee always fertilizes the flower that it robs.*
Fourth. *When it is dark enough we can see the stars.*

So that great historian summed up the teachings of history.

The other story is from the life of David Lloyd George when he was Prime Minister of England, written by Harold Spender, who was a very good friend of mine. I preached in the Welsh Baptist Church, of which Lloyd George was a deacon. He was a good deacon, too. I went home with the deacon to take dinner, and joined in the "sing-song" they always had on Sunday afternoons. I remember the first time I was there I suggested to him that it would be a good thing for Americans to have tea time at the same hour, 4 o'clock, so that they could relax and indulge in chit chat. He said, "But, Doctor, remember we offered you Americans tea once and you wouldn't take it."

Well, the story as Spender tells it is after this manner: In a private room in the House of Parliament one night, some men from Scotland Yard asked the Prime Minister to be unusually careful in his movements, because they had discovered a plot to take his life. He burst into song, singing an old Welsh hymn, a hymn of thanksgiving and rejoicing. When he had finished, Spender said, "You didn't seem to be alarmed by the information that somebody is trying to take your life." He said, "Not at all. I love all this upheaval and window-smashing when nations are in turmoil." And he added, "I remember the saying of an old Welsh preacher, that when there is disturbance on the earth below, when things seem all awry, it means that there is a mighty divine movement going on in the world above, something new trying to break into human life, something God is trying to say to man."

That is why it is happening. Brethren, that story has done me no end of good. That is why I tell it to you. So far as I am concerned, I have not the faintest understanding of what is going on in the world. It is too complicated; it is too vast; the changes are too swift and too stupendous to follow. We stand at the end of one era. We must keep all that is precious and lovely and holy in that era, if we can. But we stand

on the edge of a different era, one which is unpredictable in many ways. The old principles will have new applications and perhaps new understandings. But I do believe that something new, something divine, some other word of God not yet heard upon the earth, is trying to make itself heard.

"He that hath ears to hear, let him hear."

MASONIC SERVICE

By WORSHIPFUL PHILIP C. McMURDIE
Director, Service Department, Grand Lodge of Massachusetts, A. F. & A. M.

As the strength of a chain is determined not by the number of its links but by the quality of each link, even so a Masonic Lodge, in its practical service to its members and to society, is measured not by the number of men who constitute it, but by the quality of each man. We, therefore, are our lodge, both in the realm of public opinion and in the field of its service. Our obligation to the lodge in all that engages its attention and energy is beyond dispute. We cannot measure that obligation in any small way. For example, we alone are particularly fitted to give to some of our brothers advice or help in their time of trouble.

The development of any phase of our Masonry must be predicated on the individual and the service potential of the lodge is in direct ratio to the character, Masonic knowledge, and human interest of the members themselves. Practically all Masons will admit their elation upon the completion of their degrees. Many will confess to a feeling of disappointment of the quick transition from this elation to the stagnant backwaters of the "back benches"; not realizing the opportunities that await the conscientious new member who offers himself for service to the worshipful master.

In P. W. George's, "The Lodge in Friendship Village," which is the finest "key book" on Masonic service I have ever read, there is a chapter entitled, "The Lodge is Closed." This chapter furnishes a text which any master may read. We spend hours perfecting our ritual, we supplement this by extra non-ritualistic instruction regarding the history and symbolism of our order, but do we take care to instruct the new member in his opportunity to participate in our benevolent and charitable activities?

Suppose we put the following questions to the members of our own particular lodge:

What would you do if a Mason's widow came to you and asked you to recommend a good real estate man or lawyer or doctor? What would you do if a Mason came to you and said that his wife had left him with two or three children to care for and he did not know which way to turn? What would you do if a widow told you that she had gone to work to support her children and keep them in school, but that her oldest boy, without his father to guide him, would not go to school, and she did not know what to do with him? Or, if a Mason's son came to you and said that since his father's death his mother was neglecting the

family, but would not let them appeal to anyone for help? Or if a Mason's daughter came to you and said that since her mother's death her father had taken to drinking and could not be induced to look after the children and would not let them support themselves? Or if a welfare worker came to you and said that she was interested in the case of a Mason's widow, and that appealing to the husband's lodge for help she was informed that he had died so many years ago that they did not feel that they had any responsibility in the matter? Or if a young man came saying that he had obligated himself to put his younger brother through school and was also supporting his mother and brother, and that due to a serious illness the brother had to leave school for a time, and he was being pressed to pay his obligations? Or if you were appealed to by a brother whose wife had been in the hospital, and through a wrong diagnosis had, after a long convalescence been discharged, and as a result badly crippled, and upon consulting lawyers was told he had a case against the doctor and, after being led along by unscrupulous lawyers had finally been told there was no case, and he had no chance of having his wife cured without starting all over again with new hospital bills? Or if you were called at eight o'clock Sunday a.m. to provide three donors for a blood transfusion by ten a.m. for an emergency operation upon a brother? Or if a member of your lodge had died leaving three sons under twenty-one, and a board of nine counselors, three for each son, were wanted at once to take over the job of advising and befriending these boys, etc., etc.?

These are questions the masters of our lodges have had presented to them for years and have tried to answer to the best of their ability. No worshipful master can, alone, satisfactorily dispose of all the problems presented to him, but most masters have within their own lodges men who can help them to find a Masonic answer to their problems. If not within the lodge or their own district, then within the grand jurisdiction some one of experience may be found to help toward the solution.

There are four definite phases in the development of a Mason:

1. Preparation.
2. Initiation.
3. Education.
4. Participation.

Suitably prepared we were receptive to the funda-

ments taught by the officers; supplementing these by both ritualistic and extra non-ritualistic thought and study we are now equipped to take our place in a larger service to mankind through an increasing activity in some phase of Masonry. We have dedicated our lives to the service of our fellow-men, and it is my firm belief that the flame kindled in our hearts during the conferring of the degrees may be kept alive and burning brightly if our leaders will only give us the opportunity to take some active part in some phase of lodge activity.

Social Security Legislation Not Answer

Virtually every initiate stands in front of his worshipful master to say, "Here am I,—Use me." The wise master is the one who devises ways to employ the energy of just as many members of his lodge as possible. "Masonry is not what it used to be" is the cry of the unthinking, not the informed. If there is any change in our Masonry it is not in the structure; the indictment is of the individual, not the institution. Masonry is the same fundamental school of character and philosophy that it always has been and has the same appeal to all men who are anxious to live useful and serviceable lives. No social security legislation that ever has been or ever will be written will absolve a brother Mason of the human consideration for a

brother's welfare, physical, moral and spiritual.

Looking back over our own Masonic experience, who are the men who tower above all others, who stand out from the rest, or who best typify our Masonic ideals? They are the men who have made our ideals real, who have led in the virtues we were first taught and later preached, who impelled by a "Magnificent Obsession" have participated in and helped to direct every Masonic benevolence within their power!

Isn't it then, a reasonable hypothesis that the greatest appeal we can make to our members is to give them some active part in all this? Isn't it fair to assume that by giving just as many of our members as possible some part in our Masonry they can look forward to as complete and useful a Masonic experience as those have had, whom they admire so much? Isn't it safe to conclude that the attendance in our lodges must inevitably increase if we find useful Masonic tasks for more and more of our members?

As a part of our instruction to the newly admitted Mason let us never forget to say: Sooner or later the opportunity will come when you can give to one of your brothers that service which will not only bring its reward in gratitude, but afford you the satisfaction of knowing that you have your part in cementing more strongly the bonds of Freemasonry.

MASONIC RITUAL WORK

By SAMUEL HENRY LONGLEY

It was the privilege of the writer to be initiated, passed and raised in a small lodge in Massachusetts, where the work was handled with dignity, reverence, and perfection. There was not a single blunder and no hesitation, but everything was done so as to make a deep and lasting impression on the consciousness of the candidate. Not long afterwards it was his good fortune to receive the higher degrees of both York and Scottish Rites in the bodies sitting in one of the largest cities of this State, and all of these were with that same dignity and reverence. For all of these privileges he has a deep and strong feeling of gratitude to the men who did all their work in such a devoted manner.

Since those days the writer has witnessed these same ceremonies given in another jurisdiction by men who lacked the full appreciation of the deep meaning of our ritual, men who made mistakes and oversights that injured the harmony of the ceremony. In one way it was perhaps fortunate that this worked out in such a way because it taught him the great value of the perfect work that had been done earlier for him. It also increased his gratitude for the former privileges.

Freemasonry with its age old traditions and its ritual handed down out of a remote past, wields a silent power all over the world today. In our own land it has been a strong influence for the good throughout all our history, and has helped the nation grow into its prominent position in the world. As we scan the lists of members of the Craft who have aided in the shaping of the country's growth, we

quickly learn how great a power Masonry has been in our history. The lessons these men learned at our altars influenced their thought and actions always for the good. The Fatherhood of God and the Brotherhood of Man were there impressed upon the minds and souls of these leaders so deeply in the work of this Order as to give shape to their efforts for the benefit of their country.

With such a soul stirring background all those who have the privilege of handling the work of the Craft should be inspired to bring out clearly the deep value of the basic principles of the Order. One way in which this can be done is to make the lessons of our ritual as impressive as lies in their power. Candidates kneel before our altars for the first time with little knowledge of all that Freemasonry means, and in those first lessons they can be given teachings that should fill them with the wish to learn more of the uplifting work that has been done by our brothers in the past. Those first lessons are like the primer of Masonic teaching, so they should be made as impressive as possible, to leave a lasting concept of their great value. Herein lies an opportunity for our officers.

In all teaching, if the words flow smoothly forth and there is no hesitation, the impression on the mind of the pupil is far better than when the teacher has a halting manner and needs frequent prompting by an assistant who stands by with a textbook. This is especially true in Masonic work, where dignity and reverence are much needed in all details. The more real all the work is made to a candidate, the more last-

ing is the impression upon his consciousness. This is not only true as to the novice who is there for the first time, but it is far more so for the one who gives the lesson. When any officer puts his life and spirit into his work, he gains more for himself than the pupil to whom it is given. In this way a double benefit is given and received. The more the officer strives to make the teaching real the greater his interest becomes.

All the officials may wear evening dress or plain business suits, but in either case they can act with dignity and reverence. Careless and slackness should be avoided because they injure much the impression given to a candidate. A worshipful master who presided over his lodge in his shirtsleeves, with one leg thrown over an arm of his chair, and wearing an old battered straw hat, would not give a dignified impres-

sion to visitors at least. Then, too, every part of the ritual has some meaning that adds dignity to the whole, and the omission of even some minor section to suit the convenience of any one should never be allowed. The work of the different officials means far more than to gain distinction to the man who holds some place; it is part of a dignified religious ceremony and must be so regarded.

The writer has visited lodges in many parts of our land, and is proud to say that in the lodges of the Old Bay State as well as in those in the other New England States, he has always seen the work given with dignity and reverence. The degree work given to himself was handled in such a way as to make a lasting impression for good and his gratitude to the men who handled the work is great.

ON WORLD PLANNING

By GILBERT MURRAY

A book by Señor de Madariaga, [THE WORLD'S DESIGN. By Salvador de Madariaga, Allen and Unwin.] is never like other books. He writes with a wit, a fire, and an indifference to the approval of governments and parties which are rarely to be found in books on international affairs, and with a wealth of experience rarer still. For six and a half years he was a League of Nations official, in charge of the most crucial and most disastrously disappointing of all League enterprises, disarmament; for five years he was the permanent representative of Spain on the Council and Assembly. "He has seen the League from the back stage, from the pit, and from the stage itself. He has thus had opportunity to curse in turn the actors, the machinery, and the public"—and feels that he has not used his opportunities for malediction as copiously as he should.

The League's weakness, according to Madariaga, is that it is only an international organ, not a world organ; it still attempts to govern the great unity by accords between separate sovereign nations, each one of them putting its own parochial interests before that of the whole community. This is true; but it is also true that a World State is at present utterly impossible, and, as Madariaga admits and indeed emphasizes, the facts of the case often compel the League, except in its strictly political activities, to act as a real world organ.

Few people of experience could deny his further point, that in this whole question statesmen are being outstripped by facts: "Men pant behind, things rush ahead." The governments when they meet at Geneva repudiate nationalism, but insist on their inviolable sovereignties. Yet, as a matter of fact, their sovereignties are dwindling rapidly day by day; their nationalism is vigorously asserting itself and obstructing progress. Great Britain, owing to her world-wide resources, is much more free and sovereign than most nations. Yet she cannot prevent her coal mines from being reduced to distress by the decision of Switzerland, Italy, and Spain to electrify their railways; she cannot prevent the Paris dressmakers from deciding that women's

gowns should be so many inches shorter and thereby dislocating the cotton trade. She cannot even decide what armaments she must have. That depends on what Germany, Japan, and Italy decide. It is the very fact that nations are so dependent on the action of others that galls them into the present excesses of nationalism. Autarchy and isolation are only a desperate kicking against the pricks, a struggle against the overwhelming stream of things.

The world needs a law, a world law, a real *jus gentium*, or even that Law of God after which the mediaeval Church aspired; it cannot be put off with a mere international law, saying what one sovereign nation may or may not do to another.

Nay, worse. The civilized world desperately needs disarmament. If it cannot disarm it will almost certainly perish. If that 90 per cent of humanity who are said to desire peace could express themselves the Disarmament Conference of 1932 would have been a success and we should not now be engaged in planning gas masks to protect babies and gases to suffocate babies.

Yet, when all is granted, what conclusion can we draw? The League is the best instrument we have got and, except where it depends directly on national governments, does work like a world organ. In the very important field of politics it goes badly, and will go badly until the dominant statesmen educate the voter to think more effectively. But the moment you get away from politics the atmosphere is different. The health section, supported by Rockefeller grants, is a world organ of extraordinary success. The doctors have mastered the fact that their true enemy is not a foreigner but a pestilence. The I.L.O. really does work effectively towards that "social justice without which there can be no lasting peace." Class differences and national differences counteract one another. The World Court is not only a real world court, in which a judge may freely vote against his own government, but its decisions are respected and obeyed by great nations as well as small. The Organization

of Intellectual Co-operation, of which Señor Madariaga is himself a member, has before it magnificent possibilities of service if only . . . But no more of that.

What is the real desideratum? Chiefly that the governments which are members of the League should face the facts of a rapidly changing world and genuinely desire to make the League work, and in particular that there should be an end of "that unspeakable policy of deliberate and hypocritical starvation" behind which every reactionary influence takes shelter.

All good wishes to Señor Madariaga's unofficial society of world planners. It will help the League, and

may even guide the League. A little book of William Archer's, "The Great Analysis," published anonymously in 1910, preached the same doctrine as Madariaga. Public opinion was not ready for it then; it was content with the traditional anarchy, ingeniously kept off the rocks again and again by the steering of wise and conscientious diplomatists. It is readier now, and if only the would-be aggressors can be convinced that peace will pay them better than war and law than anarchy, "things" that keep "rushing ahead" will almost certainly be rushing towards Señor Madariaga's goal.



MARCH ANNIVERSARIES

Gen. Alexander Scammell, Revolutionary officer who was fatally wounded at Yorktown, was born at Mendon (now Milford), Mass., March 24, 1747, and became a member of St. John's Lodge No. 1, Portsmouth, N. H., March 6, 1777.

James Madison, 4th U. S. President, was born at Port Conway, Va., March 16, 1751, and is claimed to have been a member of Hiram Lodge No. 59, Westmoreland County, Va.

Nathaniel Alexander, Revolutionary surgeon and, in 1805-07, Governor of North Carolina, was born near Concord, N. C., March 5, 1756, and died at Salisbury, N. C., March 7, 1808. He was an officer of the Grand Lodge of North Carolina.

Major William Thomas, Grand Master of Maryland (1799-1801) and president of the State Senate, was made a Mason in St. Columba Lodge, La Plata, Md., in March, 1795.

William I, King of Prussia and Emperor of Germany, was born at Berlin, March 22, 1797, and died in that city, March 9, 1888. He received the Blue Lodge degrees in the hall of the grand lodge at Berlin in 1840, conferred by the grand masters of the three grand lodges.

Return Jonathan Meigh, Postmaster General in the Cabinets of Presidents Madison and Monroe, and a member of American Union Lodge, Marietta, Ohio, died in that city, March 29, 1824.

Christopher Gore, Governor of Massachusetts (1809), and later U. S. Senator from that state, was a member of Massachusetts Lodge, Boston. His death occurred at Waltham, Mass., March 1, 1827.

Uriah M. Rose, who in 1907 was ap-

pointed by President Roosevelt as a delegate to the Hague Peace Congress with the rank of Ambassador, was born in Marion County, Ky., March 5, 1834, and was initiated in Mt. Horeb Lodge No. 4, Washington, Ark.

Thomas R. Marshall, twenty-eighth Vice-President of the United States, and an active member of the Northern Supreme Council, was born, March 14, 1854, at North Manchester, Ind.

John Hays Hammond, who in 1911 served as United States Special Ambassador at the coronation of King George V, was a member of Oriental Lodge No. 144, San Francisco, Cal. He was born in that city, March 31, 1855.

Francis E. Warren, 33rd, first Governor of the State of Wyoming (1890), and United States Senator from that state (1891-93; 1895-1929), received the 33rd degree in the Southern Jurisdiction, March 7, 1908.

Admiral George W. Melville, famous Arctic explorer, and member of St. Alban's Lodge No. 56, Brooklyn, N. Y., died March 17, 1912.

LIVING BRETHREN

Claude A. Swanson, Secretary of the Navy in the present Cabinet, and a member of Pittsylvania Lodge No. 24, Chatham, Va., was born at Swansonville, Va., March 31, 1862.

John H. Bartlett, former First Assistant Postmaster General, and former Governor of New Hampshire, was born at Sunapee, N. H., March 15, 1869, and is a member of both York and Scottish Rites.

John H. Trumbull, former Governor of Connecticut, was born at Ashford, Conn., March 4, 1873, and on March 31, 1903, became a Master Mason in

Frederick Lodge No. 14, Plainville, Conn.

Ray V. Denslow, 33rd, former Grand Master of Missouri, and a noted Masonic historian and writer, was born at Spickard, Mo., March 6, 1885.

Lauritz Melchoir, noted Danish grand opera tenor, was born at Copenhagen, March 20, 1890, and was made a Mason in that city in 1918. On March 24, 1935, he was made an honorary member of Frederick Lodge No. 857, New York City.

Harford MacNider, former National Commander of the American Legion, and former United States Minister to Canada, became a member of Benevolence Lodge No. 145, Mason City, Iowa, March 6, 1912.

Daniel J. Moody, former Governor of Texas, received the 32nd degree at Galveston, March 19, 1915. He is also a Knight Templar.

William T. Gardiner, former Governor of Maine, was made to Mason in Hermon Lodge No. 32, Gardiner, Me., March 16, 1920.

Richard C. Dillon, former Governor of New Mexico, received the 32nd degree at Santa Fe, March 25, 1920.

George VI, King of Great Britain, received the 33rd degree in the Supreme Council, A. & A. R., at London, March 8, 1932, when he was Duke of York. He is now Past Grand Master of the United Grand Lodge of England.

91-YEAR VETERAN EXEMPLARIES

William H. Golly, of Zearing, Iowa, who is 91 years old, conferred the Fellow Craft degree at the Grand Lodge School of Instruction, held at Carroll, January 11, 12, and 13, 1938. His exemplification of the various degrees is exception-

ally accurate, and is always an inspiration to the lodge.

Mr. Golly, who has been an active Mason for many years, passed his proficiency examination as a district grand lecturer at the age of 81.

RESULTS IN SWITZERLAND

Freemasonry has been attacked in Switzerland during recent years by the same forces that were instrumental in suppressing it in Italy and Germany. Some two years ago these attacks centered in an effort to ban Freemasonry as well as other secret societies, by making these institutions illegal in that country.

A referendum signed by some 56,000 citizens were placed before the Federal or National Council of the Swiss Government, which made a popular vote on the question mandatory. After due consideration of the charges, particularly against Freemasons, the Council voted 106 to 2 recommending that the referendum be rejected by the people. In its recommendation, the conclusions of the council were, in part, at follows:

"Nothing we know of would warrant our saying that in our country Freemasons are less good patriots than the other Swiss. We have not found anything that would support the assertion that the lodge is a hotbed of revolution. The adversaries of Freemasonry, themselves, have been unable to furnish us any information whatever on that subject. They limit their statements to mere assertions or suppositions, do not cite any particular fact that might serve as point of departure for precise investigations, and adduce nothing but generalities. The aims and purposes of the program of Freemasonry do not warrant the conclusion that there is a movement of agitation against our State; they are, in fact, in no way contrary to the provisions of the Federal Constitution. And, in fact, we have had occasion to observe, from what we have learned of the addresses made in the lodges, that there exists in them a perfectly patriotic and Swiss spirit."

The speakers for the Liberal-Democratic faction, the Catholic-Conservatives, the Liberal-Conservatives, the Farmers, the Socialist-Democratic and other conservative groups opposed the referendum on the ground that it was anti-democratic.

That the fight was vicious and that there was opportunity for the proposal to be well considered by the people in the recent plebiscite are attested by the fact that the official organ of the attacking group, called *The National Front*, persisted in accusing Freemasonry of ". . . scandalous incriminations" and other untoward activities. Charges against the Fraternity not only were published in

The National Front, but appeared in pamphlets for the purpose of influencing the people to support the referendum.

Action in libel was brought in the lower courts of Switzerland by the leaders of the Fraternity against their defamers. When following a verdict against them the right to appeal was not exercised by the defendants, the judge held, in part, that "the Lausanne members of the National Front; the responsible publisher of the newspaper *Le Front National*, Jacques Rochat; the editor, Pierre Favre; and the author of the defamatory article upon Freemasonry, Arman Otone, must pay to the plaintiffs—that is, the Masonic lodges in Lausanne—a total of 15,000 francs, plus 6,000 francs for damages. In addition, the publication of this verdict of the court was ordered made in various newspapers in the country at the expense of the calumniators."

In the plebiscite the people defeated the referendum by a vote of 508,000 to 232,000.

The campaign was waged with such intensity by the minority, which consisted largely of Fascists, Communists, and radical Catholic elements, that another referendum may be inaugurated if the Fascist and Communist movements continue to grow in Europe.

The conservative Catholic leaders of Switzerland made clear their opposition to the movement to legally ban Freemasonry and other secret societies. Two of the leaders, Dr. Wick, publicist and leader of the majority of Catholic deputies, and the Rev. Dr. Beck, well-known Catholic sociologist, were out-spoken in their position. The former stated that Catholics, as such, regarded Freemasonry as a secret society, opposed to the Church, which had been frequently condemned by the Pope. However, the majority Catholic deputies opposed the referendum against Freemasonry and similar groups on the same grounds that they opposed laws against Catholics.

This liberal attitude of the majority of the Catholic deputies caused apprehension in the minds of many Catholic voters. Dr. Beck discussed the point of view of the conservative Catholics in relation to the plebiscite in a series of newspaper articles.

His position was: The supporters of the referendum hope to suppress Freemasonry and other secret organizations by coercive measures.

So far as they were able to determine, the members of the Masonic Fraternity were loyal to the State. It is therefore necessary that in a common fight against Switzerland's most dangerous enemy—Communism—coercive measures tending to alienate loyal parties should not obtain.

Catholics are not to fight Freema-

sonry by coercive measures or by violence, but according to the instructions of Pope Leo XIII—that is, by mind and truth.

The Catholics who constituted the conservative—People's Party agreed with the position taken by Dr. Beck, but voted to instruct each Catholic citizen to vote for or against the proposed law in the plebiscite according to his individual convictions.

WHO PAYS?

Mussolini's farcical justification for his conquest of Abyssinia is netting him little more than something upon which to found his grandiose delusions of reviving the imperial splendor of the Caesars.

Certainly the object of his insensate and selfish craving for power is proving anything but profitable to Italy.

By Mussolini's dictatorial decree, the Italian government expended billions of lire in the initial effort to conquer Abyssinia. Italy is still spending millions of lire each month to keep down rebellion in Abyssinia, and by the recent decree of "Il Duce of Empire," Italy allocated 12,000,000,000 lire (some \$631,000,000) to carry out a six-year public works program in that unhappy country.

Yes, Haile Selassie is in exile while the Italian flag floats bloodily over Addis Ababa.

Yes, "Il Duce of Empire" seeks by bluff—not by dictatorial decree—to gain approval of his treacherous seizure of helpless Ethiopia, but from the modest quarters of the sad, unconquered Exile in London comes the news that some 6,000 Italians and native conscripts were killed during a recent two months' period in Ethiopia.

Yes, when the Italian government made its latest payment of interest in the amount of \$1,245,437, due December 15, 1932, the Italian Premier, now "Il Duce of Empire," had the effrontery to refer to a resolution of the Grand Council of Fascism, adopted December 5, 1932, in which it is stated that "a radical solution of the 'sponging-of-the-slate' type was necessary for the world economic recovery."

The total funded Italian debt to the United States, after the original figure had been greatly reduced on the plea of the Italian Commission that Italy was "so poor," was \$2,008,003,283.

From the date of settlement, June 15, 1925, the Italian government has defaulted in its payment to the United States about \$60,000,000.

Since 1925, "Il Duce of Empire" has caused the Italian government to expend more than the total amount of the debt due the United States to sustain an aggressive war policy and the conquest of Ethiopia.

What simple-minded sovereignties democracies are! No wonder "Il Duce of Empire" speaks of them as putrid corpses!—S. R. Bulletin.

According to a dispatch, dated February 15, 1938, a revolt of wide extent is taking place in western and northwestern sections of Ethiopia. The Province of Gojjam is reported to be under the control of rebels. Only Debramarkos of that province, about 100 miles west of Addis Ababa, is held by the Italian troops, who are forced to use airplanes to keep in contact with the capital, the report states.

Although not confirmed by Rome, the reports are not to be wholly discounted, certain London agencies said.—S. R. Bulletin.

OLD ENGLISH MASON

Thomas Andrew Kistler, over 98 years old, and a Mason for nearly 76 years, died on January 18, 1938, at St. Ives, Cornwall, England.

Mr. Kistler was initiated in Boscawen Lodge No. 699, Chasewater, Cornwall, on January 27, 1862. He had been a past master for nearly 56 years, and was reappointed secretary of Druids' Lodge of Love and Liberality No. 589, for the sixty-fourth year in succession on January 10, 1938. A few years ago, at the installation of the meeting of that lodge, Mr. Kistler recited the customary charges from memory.

Mr. Kistler was a Royal Arch Mason, a Mark Mason, and a Scottish Rite Mason, and held many high offices in the fraternity.

CHINESE MASONRY

IN AUSTRALIA

The first and oldest Chinese Masonic Temple in Australia is just 100 years old. It is situated off Townsend Street in a once-thriving Chinese community in Albury.

Constructed of wood, the building shows age. Its doors are always open, and there are many Chinese pictures, carvings and regalia within and around the walls and dais, and across the entrance is the impressive sign, in English, "Chinese Masonic Society."

This little, old, much deteriorated building is still the Chinese Masons' quarters in and around the vicinity of Albury. Most of the members, however, are old, as the younger men prefer to join the Fraternity at Melbourne, where there is more life and more frequent Masonic festivals and other Masonic activities.

But the members of the Lodge at Albury, although now few in number, carry on the principles of the Craft as of yore, manifesting the same care and concern for the welfare of brothers, allowing

none to become destitute. If the call of old China becomes too strong in the heart of some brother and he has not the means to return to the land of his forefathers, the lodge sees to it that he realizes his wishes in comfort and with the dignity of a Chinese Mason.

Since Mr. Moy, a master of revered memory, opened the Masonic Temple at Albury and the first one at Sydney, many other Chinese Masonic temples now thrive in the State of New South Wales. Mr. Jimmy Chuey, now an old man residing at Sydney, is the present head of the Chinese Craft. Mr. Moon, a former grand master, returned to China some six or seven years ago to spend the rest of his days.

Today, many Chinese Masonic temples are established throughout Australia. In Sydney and Melbourne alone, the membership is estimated to be 2,000.

While the aims and principles of Chinese Masonry are much the same as those of British Masonry, which is strong in Australia, the elect among the Chinese call their Masonic Society, Chee King Tong (pronounced Shee Koong Hong).

Since the Chinese have great reverence for things of the past, it is hoped that they will preserve their Chinese Masonic Temple at Albury as a shrine, in memory of the days when it was "the crowded scene of joyous harmony, solemn and magnificent ritual, and *** hearty brotherhood in banquet, song and oratory."

ANNUAL CONVENTION

The Annual Convention of the George Washington Masonic National Memorial Association was held on Tuesday, February 22, 1938, at 10 o'clock a. m., in the Memorial Temple at Alexandria, Virginia.

The Conference of Grand Masters, the Masonic Service Association of the United States, and the Conference of Grand Secretaries held their annual meetings on February 21-23, in Washington, D. C.

Announcement was made of the lamented death of the beloved president, M. W. Brother Louis A. Watres and, among other matters of the utmost importance, engaging the attention of the convention, the election of his successor.

THE AGENDA

1938 CONFERENCE OF GRAND MASTERS

Are printed rituals advisable? If so, what should be included therein? In what manner and to what extent should they be distributed. How should such distribution be controlled? What are the methods of distribution and control in use at present in the several grand jurisdictions? Discuss also in this connection the use of cipher codes, their publication and control.

Should the doctrine of "physical perfection" in candidates be relaxed, and, if so, to what extent? If practicable, present summary of regulations of the several grand jurisdictions on this subject.

What may be done to counteract the impression gained by many brethren, and their families, concerning the obligations of lodges to said families when brethren have passed away? Frequently widows and children of deceased Masons expect and claim annuities, apparently under the impression that lodges will care for them indefinitely.

The moral and spiritual life of the individual being clearly defined in our ritual, what contribution can Masonry make to the intellectual, moral and spiritual life of the *community*, other than the development of its own membership? What is Masonry's duty and responsibility in the development of good citizens?

Present Masonic conditions in Europe.—(his subject presented by Melvin M. Johnson, Sovereign Grand Commander, A. A. S. R., Northern Masonic Jurisdiction)

Should grand lodges be incorporated under civil laws? Should they permit subordinate lodges to be so incorporated? What degree of regulation or supervision should grand lodge exercise over such incorporated lodges?

The Social Security Act.—Discuss its application to grand lodges and constituent lodges. Discuss also the probable future effect that its provision for old age pensions will have on applications for admission to Masonic Homes and their cost of maintenance.

Is Freemasonry over-extended? That is, is the number of organizations predicated upon Masonic membership or the number of organizations within our organizations so large as to harmfully affect the attention given by our members to lodge work and objectives? What, if any, regulation should grand lodges adopt to prevent the formation of additional Masonically dependent organizations?

Open Forum.—Matters of general Masonic interest were presented and discussed under this topic.

INFORMAL MINUTES OF THE M. S. A.

The nineteenth annual meeting of the Masonic Service Association of the United States was held on the afternoon and evening of February 23, 1938, at the Raleigh Hotel, Washington, D. C.

After the call to order by executive commission chairman, M. W. George R. Sturges, past grand master, Connecticut, and invocation of the chaplain of the association, R. W. and Rev. Dr. Joseph Fort Newton, the delegates and visitors sang two verses of America, led, as always, by P. G. M. and Grand Secretary

Walter L. Stockwell, of North Dakota. In honor of R. W. E. G. Dixon, grand secretary, Grand Lodge of Canada in Ontario, the audience then sang a verse of God Save the King.

M. W. Bro. Leonard P. Steuart, Grand Master of Masons in the District of Columbia, welcomed the delegates and visitors, stressing the membership of his grand lodge in the association from its inception, and the pride of District of Columbia Masons in having a part in the labors of this organization.

Roll call followed, with all 21 member jurisdictions reporting present and a total of 38 jurisdictions represented by 102 delegates and visitors.

On motion of P. G. M. Stockwell, North Dakota, M. W. Merwyn Brown, Grand Master in Nevada, was nominated and unanimously and enthusiastically elected to preside over the nineteenth annual meeting. M. W. Bro. Brown accepted, and in well chosen words expressed the appreciation the Masons of Nevada, smallest grand lodge in the Union in Masonic population, would feel at his preferment. He appointed committees on finance, membership, the report of the executive commission, memorials and program.

At the request of the chairman of the executive commission, the executive secretary read the report of the executive commission, which reviewed the labors of the year. The reader omitted such parts of the report as were already familiar to the audience (the social security letter, the Kentucky relief fund report and audit), these having already been sent to every one present. He also omitted several pages of extracts from letters from grand lodge leaders all over the nation, commenting upon and praising the labors of the Association. Copies of the annual report were given to all present, and are being sent to all grand masters, grand secretaries, and deputy grand masters, not in attendance.

Expressions of surprise and pleasure were heard at the amount of work done and the character of these labors. The report was referred to the committee on report, for action later.

After hearing musical selections from the quartet, the Reverend Dr. Joseph Fort Newton, chaplain of the association, was introduced by the chairman. (Dr. Newton's address appears on another page of *THE CRAFTSMAN*.)

Freemasons of this nation have learned to look for the unusual from the heart and lips of this gifted and devoted brother whose insight into men's hearts and problems is equalled only by his clarity of thought and his ability to touch the heart. Suffice it here to summarize the character of his vision, his masterly presentation of his thought, and his inspiration by the remark of

many—"It was worth the trip to Washington just to have this half hour!"

Souvenirs were distributed to those present; copies of the presidential proclamation setting forth the idea and the purposes of the sesquicentennial of the constitution of the United States.

Copies of the financial reports of the executive secretary, including the auditor's report (the Association's books are audited yearly by a certified public accountant, and again audited by the Association's finance committee) were placed in the hands of all delegates.

Reports of committees were received at the end of the afternoon and the first part of the evening session.

The committee on report of the executive commissioners recommended the adoption of all the recommendations of the executive commission, the adoption of their report as a whole, and the endorsement by the Association of the acts of the executive commission, the executive committee and the executive secretary. On motion, the Association unanimously adopted the committee's report.

The committee on finance reported that their check of the audit of the books, vouchers, receipts, disbursements, and bank accounts of the Association agreed with that of the official auditor. The committee further recommended that the executive commission be given authority to reduce dues in the higher brackets when and if in their judgment, it becomes advisable. This report was unanimously adopted.

The committee on memorials presented a touching and tender report upon the deceased members of this Association which was unanimously adopted.

The committee on program reported in enthusiastic praise of the work done by the Association and recommended the continuance and expansion of the present program to the limit of funds thought wise by the executive commission. The report was adopted.

The committee on membership reiterated the welcome given by the executive commissioners to the new members, and commended the efforts now being made to secure new members in the coming year. The report was adopted.

Election of chairman of the executive commission resulted in the choice again falling upon M. W. Bro. George R. Sturges, Past Grand Master of Connecticut.

Meetings of delegates from the several jurisdictions were then held, resulting in their choices of executive commissioners being put before the Association, which unanimously reelected the present members of the executive commission, to succeed themselves.

The executive commission is composed of M. W. P. G. M.'s W. Madden Fly, Texas; Walter H. Murfin, North Dakota; Andrew Foulds, Jr.,

New Jersey; Sam Henry Goodwin, Utah; Hubert M. Poteat, North Carolina, and M. W. Allan M. Wilson, New Hampshire (commissioner-at-large).

After passing resolutions of thanks to various brethren for services rendered, including a rising vote of appreciation to the executive commission and its chairman, and a thoughtful and tender benediction offered by M. W. Sam Henry Goodwin, of Utah, in which humble gratitude was expressed for a successful, harmonious and constructive session, the Association adjourned, sine die.

At the meeting of the newly elected executive commission, held immediately after adjournment of the Association, the executive secretary, W. Bro. Carl H. Claudy, was unanimously reelected.

SPAIN

The recent meeting of the Cortes was a significant demonstration of unity among Popular Front parties which constitute the government. There was no illusion among members that the war would end in less than two or three years, but they were confident of success. Spanish pride is deeply wounded by the tendency of foreign countries to make arrangements about Spanish affairs without regard to the sovereignty of Spain's legitimate government.

The Republican Constitution has never been suspended during the war. The Central Government has been given complete powers over public order, food supply, and the regulation of trade and banking, and all conflicting and regional organizations for these purposes have been abolished. No dictatorship is, however, being set up. The government depends upon the support of the Popular Front parties, and were they to lose that support, the President, Señor Azana, would have to form another cabinet with popular favor.

Indeed, Señor Azana, one of the principal brains behind the government, is insistent that the government should be strictly constitutional in all their actions. Within the government, three ministers, all Socialists, are outstanding. They are Dr. Negrín, the Prime Minister; Señor Prieto, Minister of Defence, and Señor Zugazagoitia, Home Secretary. These men have been largely responsible for the restoration of order. Citizens are almost as safe in Republican territory as in law-abiding England; and many extremists, guilty of acts of violence during the period of chaos, are now in prison.

In general, the government are pursuing a progressively more moderate policy. They have moved so far from the extremists that, within the framework of the Constitution, they may almost be regarded as Conservatives. The Anarcho-Syndicalists, who were never members

of the Popular Front, and were removed last May from the temporary revolutionary administration, have ceased to count. The Government are giving facilities for the private celebration of Catholic religious services in Barcelona, and hope to extend this protection to other parts of Spain when circumstances permit. To re-establish public worship might be interpreted by some as giving aid to the Republic's enemies. The chapel of the Church of England, is still closed, though it has never been molested, and one wonders why the large British colony does not resume regular services.

ECONOMIC RECONSTRUCTION

The most important Government measures have been in the economic sphere. A complete reconstruction programme has been worked out, and is under the direction of the Prime Minister, who is also Minister of Finance and Economics. Food supply is being organized. Decrees have been prepared to establish a uniform system of banking. The ill-starred experiments in collectivisation and workers' control have been abandoned.

Foreign interests such as the American-owned telephone company, the British-owned power and light company and the Barcelona street railway, are being protected. The railways have been taken over by the State, administered by a National Council. In a quiet way, State intervention in industry is re-establishing the principle of private ownership as against collectivisation and workers' control.

A Government representative is appointed in each case. He manages the undertaking, and names the board of directors, on which first place is given to the original owner or owners of the concern. The directors then conduct the business under the supervision of the Department of Economics, which supplies raw materials and either buys and markets the products or directs their distribution. Some of the main industries now directed in this way are metals, power and light, paper and mining.

THE PROBLEM OF FOOD SUPPLIES

On February 1, the Prime Minister said that the question of supplies was causing the Government great concern. The Catalan Government's department of supply has been merged with that of the Central Government, and a uniform system for the civil and military populations alike has been set up. The food problem is accentuated by the fact that the principal areas for wheat, meat and dairy products are in enemy hands.

Lack of labor and fertilizers reduced last year's crops, especially of cereals and potatoes, and inadequate transport facilities made matters worse. The Govern-

ment's policy, however, is not to rely on imports. Spain, as Dr. Negrin pointed out, has so far fought the war without foreign credits, and the Government's chances of success will depend upon the full employment of domestic resources. General rationing will soon be instituted. Transport is being reorganized; and both industrial and agricultural production are being intensified.

FOUR BROTHERS INITIATED

Four brothers were initiated into the mysteries of the Masonic Craft in Lodge Torrie 1141, in the village of Newmills, Scotland, on Christmas night, 1937. The candidates were Ian, William, Finlay, and Robert, sons of Finlay S. Sinclair, who was one of the founders of the lodge.

The members are very proud of the furniture in the lodge, which was hand-carved by Mr. Sinclair from the paneling of a part of the state room occupied by King Edward VII when he made his first trip to India as the Prince of Wales on board the steamship *Ceylon*.

CATHOLIC ATTITUDE

TOWARD MASONRY

J. Hugo Tatsch, of Boston, noted writer and authority on Masonic subjects, under date of October 7, writes *The Masonic Analyst* as follows:

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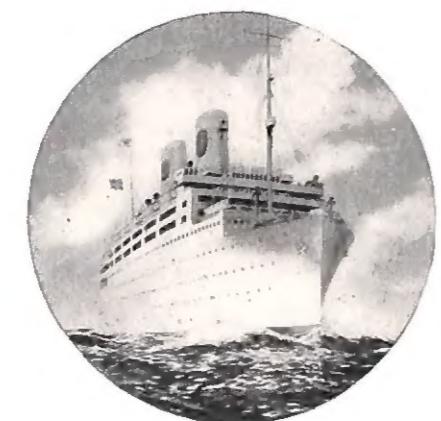
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[March, 1938]

[March, 1938]

MASONIC CRAFTSMAN

hurt and indignant that their organization should be singled out for special condemnation.

But the fault for the gulf between the Church and Masonry is Masonry's not the Church's. This sect is the aggressor. From 1732, the date of the first condemnation, until Pope Pius' choice of this month's intention for the Apostleship of Prayer, the Church has assumed an absolutely necessary defensive. It cannot be disavowed that Masonry is the enemy of the Catholic Church.

It is first of all a sect. It has been an involved body of doctrine, which members are pledged to believe. No cross and no steeple surmount the lodge; nevertheless, the lodge is a church. Masonic dogma is expressed in the jargon of the craft. It is, however, an expression of doctrine.

This is our first objection. In the usual grand manner Masonry calls itself non-sectarian. But it has "truths" which members must believe. Officers may qualify these principles in any manner they choose. If words mean anything, Masonry is a religion.

It is a sect which, historically, has bitterly opposed Catholic faith. The first members were Deists, a group who ripened rapidly to become enemies of Christianity. Masons fostered, if they did not initiate, the irreligious quality of the Mexican revolution. Emilio Portes Gil, President of the National Revolutionary Party, is also head of Mexican Masonry. This double eminence is not a coincidence. At this moment Freemasonry is

alive in Spain, malevolently active. Wherever in the past two hundred years the church has suffered persecution, Masons have been active supporters of principals in the assault.

Determined enemies, they have also shown themselves very strong and dangerous foes. They have managed to gain political power. In fact, they have risen at times to become a state within a state. New regimes, in European states, have found that to clean house thoroughly they had to crush the Masonic coterie.

Since Masonry is essentially one, the thing is anathema in this country, as well as in the old world. We reply to those who say that Masonry is not anti-Catholic by pointing to its constitution and history.

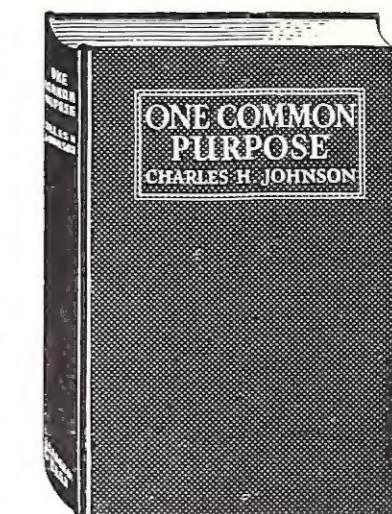
And the drift is toward a closer identity between European and American Masonry.

Some time ago the Grand Lodge of California resolved: "that a special committee of five members of this grand lodge be appointed by the grand master to report at the next annual communication some plan whereby, if possible, the breach between French and Anglo-Saxon Masonry may be healed without sacrifice on either side of any essential principle or matter of conscience."

Catholics are prepared gladly to live in amity with all men. We know and are grateful for the many acts of courtesy and kindness shown to Catholics and the church by individual members and lodges of this sect.

For the thing itself, Masonry, is a proved enemy of Christ. Wherever Masonry is dominant, the church has suffered. It is a truculent, intolerant, invisible empire. It is a naturalistic religion, alien from, and hostile to, Christianity. For that reason we are asked to pray that Masonic sects may meet "determined and world-wide opposition."

ONE COMMON PURPOSE



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CHINA

A recent communication from a Masonic brother who for some time has lived in Shanghai, China, describes numerous terrifying incidents which occurred during Japanese air raids over that city.

Many civilians lost their lives, he states, among whom were two members of the Masonic Fraternity, killed by anti-aircraft bullets, August 14, 1937. They were H. S. Hanigberg, member of the Shanghai Scottish Rite Bodies, and Dr. Frank Rawlinson, member of Amity Lodge under the Philippine constitution. The writer reports that many American and British people have left Shanghai and have taken refuge in Manila, P. I.

GRAND LODGE OF SCOTLAND

At the quarterly communication of the Grand Lodge of Scotland, held at Freemasons' Hall, Edinburgh, November 4, 1937, Brig.-Gen. Sir Norman A. Orr Ewing was chosen Grand Master Mason in succession to His Majesty King George VI. He was elected by acclamation and attested his thanks for the high honor bestowed upon him, to succeed Great Britain's King as Grand Master Mason of Scotland.

Viscount Traprain was elected Grand Master Deputy, and W. Stevenson Cochran, Proxy District Grand Master of The Transvaal, was elected Substitute Grand Master.

On November 30th, at Freemasons' Hall, Sir Ian Colquhoun, Past Grand Master, acted as installing grand master, and invested the new officers with their jewels of office.

MASONIC LODGES

IN BRITISH GUIANA

Six Masonic lodges are working in British Guiana, South America, under a district grand master, appointed by the United Grand Lodge of England. Five are situated at Georgetown, the capital, and one at New Amsterdam. The oldest, organized in 1813, is Union Lodge No. 247, and the youngest, Roraima No. 3902, was organized in 1918.

The new district grand master is Frank Alexander Mackey, who served as deputy district grand master for one year. He succeeds Sir Alfred Parker Sherlock.

BOMBARDMENT PROTESTED

The Grand Chancellor, J. Mossaz, of L'Association Maconnique Internationale, or the International Masonic Association, with headquarters at Rue General Dufour, 20, Geneva, Switzerland, has issued an appeal to all Masonic powers that are members of the association, for them to

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ask their respective governments to protest against the bombardment of the civilian population in the Spanish conflict.

He also states that the fund which had been provided to aid the widows and orphans of Spanish Masons, is almost exhausted, and he makes an appeal to the members of the association to continue this work of Masonic charity.

All communications should be addressed to the association, Case Stand 138, Geneva, Switzerland.

PRINCE HALL

Prince Hall, of African descent, was a native of Barbados, B. W. I., who came to New England about the middle of the eighteenth century, settling at Boston. He was a recognized leader of his race in civic and religious affairs. Records indicate that he was the first negro to be initiated into the Masonic Order in America when, while serving in the Revolutionary Army, he became a member of a military lodge attached to a regiment under command of General Gage. Later, Prince Hall petitioned the Grand Lodge of England for recognition of Negro Masonry, and in 1787 was granted a Warrant of Constitution as African Lodge No. 459. In 1791 African Grand Lodge was formed in Boston with Prince Hall its first grand master. After his death in 1807, the name of the organization was changed from "African Grand Lodge" to its present one, "Prince Hall Grand Lodge, F. & A. M., of Massachusetts." There are now 36 Grand Lodges of Prince Hall Masons in the United States and one in Canada.—*The Masonic News*.

THE KING OF GREECE

King George of Greece, while visiting England, recently, attended a meeting of Wallwood Lodge No. 5144, London, on December 1, 1937. The King of Greece

is past master of this lodge, and has attended many of its social affairs.

Three years ago, King George attended the Ladies' Festival of the lodge, and during the mayorship of the late Alder-

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[March, 1938]

VIENNA

TO THE MASONIC CRAFTSMAN:

From an unimpeachable source, a foreign correspondent whom I know well, I have received the following letter:

"I am sending you the inclosed report, as I have sent this morning to London and New York. I shall thank you to inform the other grand secretaries of the other American Grand Jurisdictions accordingly.

"I do not wish to be quoted, nor should or the Grand Lodge . . . be mentioned as sources of information.

"Sincerely and fraternally yours,
"

The report is as follows:

• . . . 15th March, 1938.

"I had a personal letter from the Grand Secretary of the Grand Lodge of Vienna, in which he requested me to inform the various Jurisdictions of the closing of the Grand Lodge of Vienna by act of authority.

"I think it will interest you personally to have some details, which, however should be considered as confidential, because otherwise might easily be traced to their sources.

"The police had tried to enter into

INSTALLS FATHER AND BROTHER

Western Star Lodge No. 174, A. F. & A. M., of Smith Center, Kansas, on December 17, 1937, was the scene of an interesting event in the annals of Freemasonry, when Elton L. Pounds, age 34, installed his father, William H., age 69, as master of that lodge, and during the same communication, installed his brother, Elmer, 36, as junior steward.

The July 19, 1937, issue of the *News Bureau* records the somewhat similar incident of the installation of Edmund Norris, master of Dormer Lodge No. 2222, Surrey, England, by his son, Frank.

REV. JOHN STEEN

The Rev. John Floyd Steen, D. D., 93, rector-emeritus of the Episcopal Memorial Church of the Ascension, New York City, died at his home, recently. He was the oldest Episcopal clergyman in the diocese of New York, and the city's oldest member of the Masonic order.

He was ordained a deacon in 1867 and a priest in 1869. Stationed first at St. Paul's Church in White Haven, Pa., he became rector of the Memorial Church of the Ascension in 1870, in which capacity he served until 1922, when he became rector-emeritus.

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the Grand Lodge premises at 3 o'clock in the morning on Saturday the 12th.

"As however there was nobody present to let them in, they left word that they will come at 7 o'clock in the morning.

"Counsel was taken during the latter part of the night, and when an inquiry at the police headquarters confirmed that there was an official order to hand over the keys, this request was complied with.

"Our friends wish to emphasize that the keys were not tendered by them but delivered on demand.

"On Sunday, the 13th, some officers visited the grand master's apartment and the grand secretary had several hearings at the two lodge-homes in . . . street and . . . street, which lasted until the evening.

"So far the report, which I received. Whether the brethren had been taken by surprise, or whether anticipated the events, I cannot tell, but there is reason to hope for the latter."

Sincerely and fraternally,
[The signature of the sender of the above communication is that of a man whose Masonic and personal integrity is above all reproach.]—ED. CRAFTSMAN.

All Sorts

WHAT DIFF . . . ?

Customer: Is this pie apple or peach?
Waiter: Can't you tell by the taste?
Customer: No.
Waiter: Then what difference does it make?

A LA CARTE

"Waiter, what kind of meat is this?"
"Spring lamb, sir."
"I thought so! I've been chewing on one of the springs for an hour."

GOODWILL

The most precious thing in the world is goodwill. It is something as fragile as an orchid, and as beautiful. It is more precious than a gold nugget, and as hard to find. It is as powerful as a great turbine, and as hard to build. It is as wonderful as youth, and as hard to keep. It is an intangible something, this goodwill of others, yet more to be desired than much gold. It is the measure of a man's success and determines his usefulness in life.

LAST WILL

A merchant who was told he had only a month to live, called in a lawyer to have his will drawn up.

"Fix it up so that my overdraft at the bank goes to my wife—she can explain it," the merchant ordered. "My equity in my car goes to my son—he will then have to go to work to keep up the payments. Give my good will to the supply houses—they took some awful chances on me and are entitled to something. My equipment you can give to the junk man—he has had his eye on it for several years. I would like six of my creditors to be pall-bearers—they have carried me so long they might as well finish the job."

Pastor: "Brethren, we mus' do some-
thin' to remedy de status quo."

Deacon: "Brother Jones, what am de
status quo?"

Pastor: "Dat, brother, am Latin for de
mess we's in."

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A violinist was very much disappointed with the account of his recital printed in the paper of a small town.

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